



Oedipvs Aegyptiacvs, Tomi Secundi Pars Altera, figure 15

Introduction

This MS re-presents a brief and informative compilation of citations from MSS pertaining to the stage of internal adept and beyond. The individual MSS can be found in the cited works and compilations. The stage of internal adept

distinguishes the dabbler and curious from the dedicated and committed. In the Buddhist system, this stage might be equated with the non-returner, who has uncut the following fetters:

- (i) Egoic identity view
- (ii) Attachment to rites and rituals
- (iii) Doubt
- (iv) Attachment to senses
- (v) Ill will

Concerning the fetters,

(i) This view is overcome and transmuted via the process of insight roles - the undertaking of a new role, which becomes one's identity for a period of 6 to 18 months or longer. Such a role may be of a political, professional, academic, athletic or other nature, and which purpose is to be used as a source of *paṭhehi-mathos* and insight.

(ii) Rites and rituals are a foundational basis for society, ancient or modern. However, it is the attachment to these rituals which prevents true understanding, it is attachment to externalised dogma.

(iii) Doubt may be dispelled simply through experimentation. If a particular idea is impractical in some way, then it is the duty of the associate to make it practical and not abandon a method due to failure to implement dogma.

Perhaps the answers to many such doubts which an Internal Adept may have reside in one or more of three things:

- (1) In the development of acausal knowing by means of cultivating Dark-Empathy and Acausal-Thinking;
- (2) In the apprehension of Reality that lies beyond what is conventionally termed The Abyss, and thus beyond causal abstractions and the duality (the dialectic) of abstracted opposites;
- (3) In the sharing of one's temporal life with a partner dedicated to and following our Esoteric Way and from whom one has no secrets and to whom one is loyally bound by our code of honour.

In respect of (1), practical means exist -and have been mentioned in many MSS) - and which means include the advanced form of The Star Game. Basically, the person has to become a Rounwytha, then integrate this 'light', empathic, aspect (melding it into their 'sinister' character born from practical

deeds) to thus acquire the necessary natural balance that makes further development possible. This takes a certain duration of causal Time – from a year to much longer.

In respect of (2), such apprehension begins with the feeling, the knowing, of one's self in the context of the acausal: in the acceptance of the truth that personal Destiny is an illusion and one is, and always has been, just one presencing of the wyrdful flow of Change that is the Cosmos. There is then the practice of Aeonic Sorcery, such as by means of Esoteric Chant. This again takes a certain duration of causal Time – from a year to much longer.

In respect of (3), if there is no such person, one should be sought. For such a sharing, according to our Esoteric Way, is part of the balance required. As is - for some - raising the progeny of one type of such a sharing; as is - for some - living the life of a Rounwytha; and as is - for some - living alone as a reclusive sorcerer or sorceress.

What all this means is that they – despite what they believe, or desire to believe, about themselves – have many more years, often a decade or even more, before they are ready to enter The Abyss. Many more years of experience, of a personal learning.

{Toward The Abyss - A Guide for the Internal Adept}

(iv) The body may react physically to a certain stimuli, it is the duty of the associate to train himself or herself in the art of dis-attachment to this reaction, which when acted upon becomes an unconscious impulse or compulsion. This refers equally to the reaction to thoughts and abstractions, of oneself or of another. It is not the cessation of the conditions but the dis-attachment to them.

(v) Lack of ill-will does not mean ignorance of ills imposed by another. It means the practical undertaking to remedy such a harmful condition without the attachment to the ethical or moral view against the condition's cause.

Diary of an Internal Adept

11th: Three week mark reached. This has been a special day: I have experienced - all day - a form of transcendence; almost one long and effortless, flowing meditation. I felt a calmness and unity with my surroundings which I

have not felt before - ever. I found myself not dwelling on any one thing, but often I would simply just listen, to changes in the wind, the river ... I feel almost happy. I write almost because I am rather cautious of this feeling - it is perhaps a special moment, which will not return tomorrow, or for a few days/weeks. But, here and now, this day has been one to remember, and to live for its return.

[...]

My sex drive seems nearly non-existent: fantasies seem sordid and pointless. Perhaps my sensual self is being re-defined as I shed my cultural conditioning. Some affectations seem to be disappearing - I will be curious to see what remains. But really, in these conditions, food and warmth are upmost in my mind, since they are essentials.

[...]

I feel very at ease simply walking and sitting and pondering upon the landscape - mostly, I feel that nothing else is needed. I have little to offer in observing changes within, since I have ceased to bother observing: I am just existing in a very quiet, mostly patient way.

[...]

I almost feel as if I am reaching the end of my persona - I have exhausted my personality it seems. How trivial I have seemed. Now there is just a waiting.

I must not forget that I am in a beautiful and wonderful place - that it is a privilege to live here, in this way.

[...]

I've become much calmer and quieter within myself. My mind no longer becomes embroiled in some irritation from my past life, but lets thoughts flow and pass, like the water around me. All quiet, in every respect.

[...]

"I could leave if I wanted. I just know that if I did, so much would be lost. My path would effectively end - a staying at external adept. I would perhaps go on to live an enjoyable life composing music - but that music would lack the ultimate power that this ordeal can earth. There would be the torture of what could have been achieved. There would be failure, within me, where it matters."

[...]

"An awareness of the essential goodness and unselfishness of people, which can easily be missed, amidst the fervour of one's ego. It is an awareness of the "light" side that balances the fanatical "dark". To learn to give in an unselfish way." (And this from an ONA manuscript!)

"To learn tolerance, and become part of a greater struggle to bring human decency and honourable behaviour. To do something for others, for no personal gain."

Feond Toward Internal Adept

The Nature Of Reality

Regarding the nature of Reality, the perception and the understanding which initiates of the O9A mystic tradition personally discover via their anados are:

(i) the nexible (the causal-acausal) being of our human physis; (ii) the potential we as individuals possess to consciously evolve our own individual physis;

(iii) the unity - the mundus, the Being - beyond the apparent opposites of 'sinister' and 'numinous', of causal/acausal, of masculous/muliebral, a unity indescribable by ordinary language but apprehensible by esoteric languages and a particular manner of living;

(iv) the transient, temporal, nature of all human manufactured causal abstractions and ideations and ideologies;

(v) of an attainable acausal existence beyond our mortal death.

[...]

Internal Adept

The fundamental task of the Internal Adept is to strive to fulfil, over a period of several years, that personal Destiny based on the understanding of their own character and abilities which the Grade Ritual of Internal Adept should have revealed to them.

This Destiny is unique to every Internal Adept. For instance, for one person it might be developing and utilizing artistic/musical talent or becoming an artisan; for another it might be achieving some very demanding physical goals; for another it might be travelling to and living in/working in another part of the world; for another it might be pursuing a particular professional career or a engaging in a particular type of work; for another it might be having and raising a family; for another it might be organizing, recruiting for, and guiding the members of, their own O9A nexion. For some others, it might be some combination of one or more of the above. And so on.

After actively pursuing their personal Destiny for some years (usually five to eleven years), the Internal Adept - if still committed to following the 7FW - will know when to undertake the Grade Ritual of The Abyss (see chapter III) and which rite marks the progression to Master of Temple/Mistress of Earth.

[...]

Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

[...]

In the Seven Fold Way the first three stages - Neophyte, Initiate and External Adept - are associated, in *Naos*, with "the sinister" (the masculine) aspects of the human psyche as evident in that there is a practical exploration of traditional Satanism, as presenced both in the *O9A Black Book of Satan* and in the evocation/invocation of The Dark Gods.

The next stage, that of Internal Adept with its three to six month living alone in a wilderness area, marks the transition to "the numinous" (the muliebral) aspects of the human psyche and which stage is where the faculty of empathy is cultivated, for as Anton Long wrote in a 1970s typewritten MS that

"[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." {1}

[...]

In the esoteric context of the O9A 'sinister-numinous way', Anton Long in his *The Enigmatic Truth* (Last Words From A Modern Alchemist) mentions an earlier text of his in which he wrote

"Our real work, both as individuals and as an Order - our Magnum Opus - is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for - in its own species of acausal Time." {9}

Selected Septenary Correspondences

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Notes:

1) *Form* refers to the causal/outer/exoteric 'form' (the abstraction, idea) associated with each sphere. Thus the causal 'idea' associated with the sphere of the Moon is Night (Nox) in all its variations, mythological, practical, and otherwise.

In respect of the Sun, the form/idea is 'foreseeing' which encompasses esoteric arts such as 'visions', premonitions, foretelling the future, and so on.

2) *Star* refers to the name of the relevant board of the O9A septenary Star Game.

3) *Colour 1* refers to the 'causal/outer/exoteric colour' (exoteric appearance), and *colour 2* to the 'acausal/inner/esoteric colour' (esoteric appearance) associated with a particular sphere. When the colours are mixed in certain proportions the resultant colour represents both causal and acausal aspects of the sphere and which resultant colour is that of the sphere as a nexion.

4) *Process* refers to the classic 'alchemical process' associated with each sphere and which is considered to be archetypal/symbolic in nature and related to the dominant alchemical/archetypal process that occurs (or which may occur) in the psyche of the individual during that stage of the Seven Fold Way.

Thus, the sphere of Venus - associated with the third stage of the Seven Fold Way - represents the 'coagulation' that occurs within the psyche of the initiate as a result of the experience of undertaking another Insight Role (exoteric 'ecstasy'), as a result of organizing a functioning nexion (exoteric 'ecstasy'), and as a result of undertaking the Grade Ritual of External Adept (an apprehension of esoteric 'ecstasy'), followed by the Grade Ritual of Internal Adept (wordless esoteric 'ecstasy').

5) *Word* refers to a useful sound which when chanted/vibrated in a particular manner can/may evoke something of the acausal nature of the sphere, especially if undertaken during the appropriate season and combined, in a ritual, with the sphere-appropriate perfume, the melded causal/acausal colour, and music performed in the mode or key appropriate to the sphere (see the table below).

6) *Season* refers to when the 'energies', emanations, 'influences', of a particular sphere are, on Earth, and in our psyche, most pronounced or noticeable, often unconsciously (as in dreams or as in intimations of Fate/Wyrd or as in intuitions or premonitions, for instance). Such influences are often expressed/presenced /manifest/felt by or in terms of the form/idea/archetype of the sphere. Thus, the influence of the Moon may be presenced via forms/ideas/archetypes associated with Night/Nox.

[...]

Music, Chant, And The Seven Spheres

	Sphere	Plainchant Modes	Grecian Modes	Classical Modern Key
1	Moon	IV	Dorian	G major
2	Mercury	VI	Hypodorian/Lydian	E minor
3	Venus	V	Mixolydian	F sharp
4	Sun	VII/VIII	Hypolydian	D minor
5	Mars	III	Hypophrygian/Ionian	C major
6	Jupiter	I	Lydian	B flat
7	Saturn	II	Phrygian	A flat

Baeldraca

1. Empathic Knowing

The latent faculty of empathy can, according to the O9A, be cultivated by the O9A Seven Fold Way - by the three to six month long Rite of Internal Adept and by the Camlad Rite of The Abyss {7} - while the skill or art of empathic knowing forms the basis of the O9A Rounwytha Tradition.

Of the Rite of Internal Adept, Anton Long wrote in a 1970s typewritten MSS, that "[developing such] empathy is the only aim of the grade ritual of internal adept and, indeed, of initiation itself." {8}

[...]

As the authors of several recent texts have stated, Phase III is now - for some - underway; a move evident in the publication of the book *Feond* {4} with its collection of texts appropriate to the Seven Fold Way stage of Internal Adept, since as noted in the Preface of that book:

"already published O9A works such as Naos, and Hostia [...] were and are relevant to only the first three stages - Neophyte, Initiate, External Adept - of the O9A Seven Fold Way."

[...]

Such a change was described in a 116yf (2005) text by Anton Long:

"There will come a time when the ONA - and the individuals who are part of it or who are influenced by it - will outwardly shed the rhetoric, the images, the forms of "Satanism", for such things are causal emanations tied to a particular Aeon; they are not the supra-Aeonic acausal essence which we, through the progression of Aeons, are moving toward and which it is the purpose of genuine Occultism and magick to move us, as individuals, toward experience of and understanding of.

What will also change are the means - the magick - to presence the acausal. Thus, there will be a move away from ritual, and from overt Old Aeon symbolism - and especially from "words" and "names" - toward a much darker magick: a magick which manifests the acausal without the need for causal forms, and certainly without the need for "names". One type of the new magick is The Star Game (the magick of "Thought") and another is that which returns the Chaos which is, and which is not, The Dark Gods - but there will be many other types of this new five-dimensional magick, some of which are already known to, and used by, genuine Adepts of the Dark Tradition." {8}

[...]

Most often, however, the doubts concern themselves, their self-identity and their purpose: Who are they? What have they become? What is there to do now? Is there nothing more? What was it all for?

Sometimes these doubts lead to regret and thence to a rejection of our Esoteric Way; very occasionally to a clinical insanity; but mostly they lead to a period of inner reflexion based on the insight that since a certain threshold has been crossed by the doing of certain deeds there can be no successful return to 'normal life', to living or trying to live again like a mundane. For they are akin now to weary combat veterans, who perhaps have seen too much, done too much, had to make too many difficult decisions.

But such doubts are good; a natural and necessary part of our life-long testing evolutionary Sinister Way. Doubts arising within all who approach The Abyss, even though many who reach this stage of disabling or troubling doubts may not at first intuit this.

N.A.

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